"WERE ONCE THESE MAXIMS PIX'D-THAT GOD'S OUR FRIEND,

VIRTUE OUR GOOD, AND HAPPINESS OUR END,

HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XV.

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Gardiner, Maine, Friday, January 23, 1825.

New Series, Vol. IX. - No. 4.

PRINTED EVERY FRIDAY MORNING BY P. SHELDON, PROPRIETOR.

TERMS. — Two dollars per annum, payable in ad-nce. If payment be delayed more than six months on the commencement of an annual subscription, two llars and fifty cents will be considered the price and cordingly required.

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N. B. All letters to the Printer or Editor must be

By Any person procuring six good subscribers and coming responsible for them shall be entitled to a reath copy, so long as the subscribers continue, and like proportion for a smaller or larger number.

From the Christian Messenger. THE TRIUMPH OF TRUTH - A TALE.

BY MRS. S. A. DOWNER.

The summer of 1828 was passed on e Hudson river, near the Highlands; scenery of which is described by avellers as not surpassed by any on e globe. I took leave of some kind iends in the beginning of autumn, the ason of all others most delightful, and hich is replete with moral, as well as ith natural, beauty. My baggage was onveyed on board one of our commoous steam-boats, and as we advancd rapidly towards the city of New ork, the face of the country as we ssed along, though always grand, I ought never presented so magnificent appearance as then; the trees, clothd in their gorgeous autumn dress, eemed sprinkled with every tint of the ainbow; while only here and there a reen shrub was left standing as if to reaind one more forcibly of the decay of

The occasion of my somewhat premaare return to town was in compliance vith an invitation from a friend and disant connexion, to attend the wedding of of her youngest daughter. Independently of my regard for the family, I would not willingly have missed being present on so joyful an occasion. There is something to me particularly pleasing, in witnessing a marriage ceremony; where the parties are brought together by those pure and holy feelings, that refine and ennoble our being; where age, condition and sentiment, unite in moulding and harmonizing two minds into one; imparting on the one hand, strength and firmness, and receiving on the other in ex-change, the many tender and refined usceptibilities, that open the mind to ew beauties, and fill the heart with an ndescribable happiness, that had hithero dwelt only in the imagination, and cemed too bright for reality. I saw the eremony performed, that bound togethr two beings whose hearts had long een fondly, fervently united; and as e aged Man of God prosounced the olemn nuptial benediction, and the beauiful bride raised her tearful eyes, to reeive the congratulations of her assembled marriage contracted under more favorble auspices; and looking through the right vista of future years, beheld with very new tie an additional source of hapiness, that would flourish through a well ent life, and accompany their beatified pirits into a happy eternity.

Lucy Seymour was the youngest, and nly unmarried daughter of a highly resectable family, who had bestowed the tmost attention to the education of their hildren, and who were well rewarded or their cares by this amiable girl. She as all that the fondest parent could dere, or the heart of man covet as a commion. Full well did the favored lover ow the value of the gift bestowed upn him; and as Mr. Seymour placed the and of Lucy, in that of Charles Allison, nd besought him in the plenitude of his elings, to be more than a parent to his hild, and never to add one unnecessary ang to the young bosom committed to is keeping — he pressed the inestimable reasure to his lips; and vowed on that ir hand, never to forget the solemn obations of that moment. And well was harles Allison qualified to perform the cred duties of a husband, and to cherh the delicate being who in the full infidence af a devoted heart, was willg to leave the tried friends of her inacy and more mature age, for other iends, and a new state of society and

We fear the calculating mind of man pes not sufficiently value the first gush f holy feeling that animates the bosom a wife; that he does not always apreciate the strength, and depth, and urity of woman's love; or share with er in the full tide of tenderness which and person into the keeping of him who s at once the guardian of her happiness nd honor. That he does not always ften shown in the quick reply and imyoung wife from a dream of bliss, to see that her path, though strewed with flow-sedst into the presence of thy Maker! ers, is not entirely divested of thorns. Yet little had the wife of Charles Allison to apprehend from unkindness; his whole nature was one of kindness and love; and from having been a dutiful and affectionate son to an afflicted father, whose latter years were soothed with the filial attentions, and animated virtues which were constantly exercised to cheer the chamber of disease and smooth the pillow of decay; he passed onward to become the protector of innocence, with a modest sense of his own unswerving integrity, and a confidence in his capability to perform the sacred trust.

The father of Charles had been a successful merchant; and upon resigning business to his son, found that his means were sufficiently ample for all the comforts of life, and something left to bestow upon the destitute and suffering. He was bereaved of a tenderly loved wife when Charles was about seventeen; an age when the latter first began to feel the charm of female society, and could appreciate and admire the strength and purity of female character. The veneration in which he held the memory of this excellent parent, inspired him with a respect and tenderness for the sex, that was always observable in his attention to them. He was a scholar, and a man of talent; and under a perfect calmness of demeanor, you could see the struggles of genius with a melancholy that tempered the soarings of a splendid fancy, and subdued the towering flights of ambition. Yet his character received its last, best polish from the affliction with which it pleased the All-wise disposer of events to visit him in the death of his father, who had long been the subject of a lingering, chronic complaint, which at times occasioned the most excruciating agony. As Charles never left him, except when obliged by business, he was a constant witness of the efficacy of religion, in teaching patience to the sufferer, and in supporting the drooping mind when bowed by the weakness of protracted and severe disease; of that religion that never permits its possessor to doubt of the goodness and wisdom that allows the approach of suffering, and enables him to riumph over terrors of the destroyer. -It was while thus engaged, that the understanding of Charles became enlightened with the truths of christianity, and received the peace of that gospel that was delivered to Abraham, and renewed unto Isaac, and to Jacob, and has been preached by all God's holy prophets since he world began. It was then, and under these circumstances, that he became a believer in the universal goodness and mercy of God, who designed from the beninning, and will accomplish the final restoration of all mankind to a state of holiness and happiness. It was in this tinued - "You know my love, that my belief his father lived, and in this belief he died.

If there is one religion more than another that is calculated to give man a scarcely know what that was, or thought proper knowledge of his Maker and to much about it, until I became your wife. instruct him in the duty he owes both instruct him in the duty he owes both God and man, it is this. Universalism of, but always as a sort of infidels, which is the most humble, and its possessor the least presuming of any other class of the name, yet I cannot clearly see how christians; he feels the immeasurable all mankind are to be saved, or divest distance that exists between him and myself of the fear, that myself, and dear-Deity, and while deploring his own unworthiness, can only follow the example of the Savior, who was sent as a pattern and guide; and who has declared, that because he lives, we shall live also. -How many are the consolations of the Universalists! Though the judgments of God strike him with awe, yet are they divested of terror. He sees and acknowledges the hand of a father who will afflict in measure, and in mercy. And how diffuse his joys! In the lone watches of the night, when all nature is hushed and silent, fear might arise from the awful stillness of the hour, were it not for the knowledge that the ever watchful eye of Jehovah is upon us, in all hours and in all seasons; who gives the seed time and the harvest - who causes his sun to rise, and his rain to fall on the just and on the unjust. It was this knowledge of the character of God that filled the heart of Charles with peace, even in the chamber of death, and though bowed beneath the blow, he did not sorrow as those who have no hope.

After returning from paying the last sad duty that humanity requires at our hands, the melancholy thought rushed across his heart, that he was now alone! and with the exception of the fond girl to whom he was betrothed, there was not one being interested in his happiness. -How desolate was the house of mourning, now that its loved inmate was removed! He could not reconcile his mind to think they should meet no more; and as he wandered from room to room, companies the surrender of her heart he fancied he could still hear the feeble voice of the sufferer, whose latest breath was employed in speaking peace, and hope, to sooth the pang of parting. Kind as revealed to us by his holy word, and father of a noble son! thy pious cares if she was not convinced by his arguments on the quick reply and impatient contradiction, which creature man, as revealed to us by his holy word, and if she was not convinced by his arguments, she at least did not object to them. atient contradiction, which awakens the that did not permit a single sigh to dis-

sedst into the presence of thy Maker!

The recent loss Charles had sustained did not permit him on his marriage to indulge in those gaieties usual on such occasions; and after a short excursion into the country, the happy couple re-turned to town, prepared to enter on their new duties with all the steadiness of people a twelve-month married. The character of Charles contrasted strangely, yet not inharmoniously with that of his young wife; sorrow for the loss of his parents had given a mild seriousness to his manner, that was happily relieved by the playful gaiety of Lucy, who, though she could not enter into his feelings, loved him the better for having suffered; and regarded him, as indeed he was-

the model of a perfect man. The circle of their acquaintance was rather select, than extensive, and Charles saw his beautiful wife equally respected for her domestic graces as admired for her social ones. His house was the abode of hospitality and friendship, and insensibly he began to lose much of his habitual gravity; and when surrounded by a polished few, a change passed over his tranquil temperament, and if he convinced by the depth and clearness of his reasoning, he could also please by the brilliancy of imagination, that threw a charm over his conversation, and showed lofty sentiments and pure principles, sounded to her wrapt spirit like inspiration, and but for the sudden turn of tho't that broke the spell of the moment, she would have been in danger of idolizing, where she should only respect and love.

"Is it not singular, Charles," said Lucy one evening as they were sitting together, "that although you are never as gay as I am, you are uniformily more cheerful and happy?"

"And have I not every reason to be happy, my dear wife," said Charles drawing her to his bosom, "while blessed with the affection of your excellent self; and should I not be a monster of ingratitude to be otherwise than cheerful, while receiving from the hands of my Maker the boundless benefits I am permitted to

"Oh yes; and I also have the same reason for cheerfullness, and yet I can-not always feel so. Perhaps," said she, after a short pause, "your spirits are under better discipline than mine; or perhaps your religion it is, that raises you above the things of earth, and occasions me sometimes to almost envy you the possession of feelings I have tried, but in vain, to enjoy."

Charles did not reply and Lucy conparents entertain different religious sentiments from yourself; and that I have been brought up in their belief, though I est friends, may be hereafter miserable. These thoughts frequently intrude on me, and cause me more unhappiness than I can well express; yet I do not permit my mind to dwell on these subjects, they make me too miserable, and I drive them from me.'

"Oh Lucy! I would sacrifice much, any thing in fact, short of yourself, to be the humble instrument of teaching you a world's salvation. Oh, if I could but clear your mind from the doubts caused by an erroneous education, and convince you of the impartial goodness of God towards all his sinful creatures, and prevail on you to examine for yourself into the character and attributes of Deity, I should hold much of this world's good a trifle in comparison.'

"I cannot doubt your sincerity my dear Charles; but is it not possible even you may deceive yourself?'

No, Lucy, I cannot be deceived .-The truth that was forced upon my understanding in the chamber of sickness, that was spoken by the lips of suffering, is too real to be doubted. Could you have seen my beloved parent, with drops of agony upon his pale brow, striving to subdue even in his countenance, the expression of pain, that was racking his whole frame; have heard his lips in every interval speak praises to the great Being who enabled him to bear these afflictions; you would have thought that religion genuine, and have embraced the faith that yielded such confidence and peace."

Lucy listened with interest, while Charles then went on to explain the kind purposes of God toward his creature man,

[To be continued.]

UNIVERSALISM DISCUSSED.

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To Mr. Ezra Stiles Ely. - Letter 12. Philadelphia Jan. 3d 1935. Dear Sir — The perusal of your exposition of Luke xvi, 19—31 has afforded me not a little pleasure. Heretofore you have frequently simply cited a passage of Scripture, depending on the pre-possessions of our readers for the acknowledgment of its relevancy to the point in debate; but in reference to the account of the rich man and Lazarus you have, in the main, pursued a different (and I will add, a commendable) course. You have attempted to show that said account is properly considered descriptive of the condition of men in a future state; and in endeavoring to establish

this position, you have taken a tolerably comprehensive survey of the whole subect. This is right. It is precisely what I have repeatedly desired you to do with many passages by you introduced into this discussion; and I hope that you will continue practically to acknowledge the propriety of the course adverted to. The conclusions to which you have ar-

rived bear the semblance of just deduction. It is generally true, that "he who is first in his own cause seemeth just;" yet it is equally true, that when "his neighbor cometh after and searcheth him," a different aspect may be given to the whole matter. In attending to this subject, I shall have occasion to search many of your statements, with special reference to the general issue : and also to bring to light a number of important considerations which you have entirely

First of all, I will mention a few particulars, which I desire you to consider as so many preliminary objections to your exposition.

1st. You cite the testimony of Solomon, that when a man dies, "the dust shall return to the earth as it was, and the spirit shall return unto God who gave it." This is pure Universalism. Allow it." This is pure Universalism. Allow me to inquire whether the spirit of the rich man returned unto God who gave it, when it was sent into an endless hell?

2d. In your letter of May 15, 1834, you distinctly state that hades, hell, is to be destroyed. You affirm, indeed, that in hades there is a Paradise and a Gehenna of fire; but it matters not how many apartments you may suppose it to contain - for hades is to be destroyed, however numerous its divisions may be. This you allow - and yet, as if purposely to contradict yourself, you contend for the doctrine of endless punishment, on the ground that the rich man is represented as being in hades! Can you-conceive of endless punishment in a place that is to be destroyed?

3d. Your whole exposition is predicaof some events of which he had a perfect knowledge." You consider it a history, an account of literal facts. Yet you have interpreted much of the language in a ham's bosom an emblem - and in so considering it you have abandoned the en-tire ground-work of your argument — that Jesus called it a parable. He began and also of the rich man. If by Abraham's bosom be not signified the literal bosom of that patriarch, you have no right to assume that either Lazarus or the rich man was a real personage. If one part of the account be literal, such also must be the character of the entire relation. If one part be emblematical, the whole must be interpreted paraboli-cally. Yet you have assigned to the several portions just such character, symbolical or literal, as you thought would best comport with your general views of the subject. I cannot allow you this priviledge. If either Lazarus or the rich man was a real personage, who died a literal death, then Abraham's bosom was the literal bosom of that patriarch; and the rich man was tormented in literal flames of fire; and literal water was called for; and there was a literal gulf - and so on to the end of the chapter. You assume that the torments of the rich man were symbolized "by comparing them to pains produced by intense and unquenchable fires." And if this part of the account be symbolical, the whole relation must be interpreted parabolically.

4th. Your exposition of the subject required you to make many unauthorized assumptions. I shall say nothing of the assumptions that Lazarus was "a true christian," and that the rich man was "a mere worldling," " an ungodly man." I find no such intimations in the record. But I pass to notice, 1st. You assume that Lazarus was buried. The text does not say so. You indeed found it necessary to assume this point in order to make out your case - but I shall presently show that the truth of the matter does not require, but rather forbids, the assumption in question. We are simply certified, that "the beggar died, and was You assume that the subject refers to the man is the parabolic representative.

spirits or souls of the two characters men-tioned. Nothing of the kind is intimated in any part of the account. I grant that such assumption is an essential item of your exposition - but I desire to receive the record as it stands, being satisfied that we need not either take from, or add to, the testimony, in order to arrive at its true signification.

Your attention is now solicited to a few considerations, which shall presently be more particularly noticed. 1st. Why was Abraham's bosom especially mentioned, if so be that the society of the blessed hereafter is signified by that expression? Why not the bosom of Elijah, or Enoch, or Isaac, or Jacob? In my view of the subject, this question is satisfactorily answered, as I think my correspondent will yet acknowledge 2d. Why does the rich man give the endearing appellation of Father to Abraham? and why does the latter control of the latter and why does the latter acknowledge the affinity by addressing the former as his Son? It is worthy of notice, that the rich man calls on no one but Abraham, and that he does not speak of Lazarus as his brother. I shall account for these facts presently. 3d. Abraham is represented as directing the five brethren to consult Moses and the prophets. Does not this fact incontrovertibly prove that none but the tribes of Israel had part in the matter? I mention these points as preliminary inquiries. They will lead our minds into profitable investigation.

We must now attend to the consideration of the general character of the subject. Is it "Christ's statement of some events of which he had perfect knowledge"? that is, is it a relation of literal facts? or is it a parable? If it be the former, you must so interpret it in all its parts, and I must yield the argument, so far as future punishment is concerned. If however, it be a parable, Lazarus was not a real personage, but simply the parabolic representative of some nation or people, of whom his condition was a striking figure. The same must also be true of the rich man. Carrying out the parabolic interpretation, we shall discover that their deaths respectively, and hades, and the flame, and the gulf, and Abraham's bosom, are not to be understood literally, but only to be viewed as figures of things which they symbolically epresented.

You say, "this account is not called a parable." True — neither is the account of the prodigal Son called a parable nor are we informed that Jesus spake parabolically when he uttered the language concerning the lost piece of silver - nor did Jotham inform the people that he spake a parable when he told of the time when the trees went forth to anoint a king over them, Judges ix - and though, in introducing the account of the ted of the supposition, that the subject hundred sheep, the historian says, "And matter before us is "Christ's statement he spake this parable unto them," yet we are not certified that Jesus called it a parable. In introducing the account of the Pharisee and publican, the historian says, " He spake this parable unto cerparabolic sense! You consider Abra- tain which trusted in themselves that they were righteous and despised othfor if Abraham's bosom be a figure, or parabelic representation of something else, the same may be said of Lazarus, a thing was it for our Lord to communicate instruction in parables, that it is written, "Without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophets, saying, I will open my mouth in parables," Matt. xiii, 34, 35.

That the subject before us is a parable, and not a history, is contended by Light foot, Whitby, and Hammond - than whom never lived stronger advocates of endless punishment. But the simple fact that to interpret the whole account literally, or as a history, would involve con-tradictory and absurd results, argues conclusively that it is a parable. I repeat, that I cannot allow you to assign to this part a historical, and to that a symbolical meaning. It must either be wholly literal, or wholly figurative. It cannot be partly one, and partly the other.

I agree with you that "a parable is but an extended similitude, or illustration, designed not to introduce fancies, but to exhibit and enforce truth." And the question now to be answered is, what truth did Jesus intend to exhibit and enforce in the parable before us? I reply -he intended to illustrate the truth, that if the Scribes and Pharisees would not accredit the testimony of the miracles by him wrought in attestation of the divinity of his mission, "neither would they be persuaded, though one rose from the dead.

I will now state, that I consider the rich man the parabolic representative of the unbelieving Jewish people, especially of the Scribes and Pharisees; that Lazarus is the parabolic representative of the publicans and sinners, whether of Jewish or of Gentile extraction; that by Abraham's bosom is symbolized the Gospel Kingdom; and that hades is symbolically used, as in other parts of the Bible, to represent the miseries and torments carried into Abraham's bosom." 2d. experienced by those of whom the rich

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sider the only true exposition of the subject; give a figurative interpretation to one part, and a literal signification to another. Viewand a literal signification to another. ing it as a parable, as such it shall be wholly explained.

consider the death spoken of as being solely and alone a national death. I beg you to suspend judgment on this statement, until you bring to remembrance that the prodigal son is stated to have been DEAD, even while he lived in the flesh. "This my son was DEAD, and is ALIVE again." And I think I shall be enabled to show, that said prodigal on, and the lost sheep, and the lost piece of silver, and Lazarus, equally stand as the parabolic representatives of the publicans and sinners, whether of Jewish or Gentile extraction.

In the beginning of Luke xv. it is written, "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them." Then commences our Lord's discourse FROM THIS TEXT; and said discourse, comprising a series of pointed parables, is continued to the close of chap. xvi. Publicans and sinners, on the one hand, and the Pharisees and Scribes, on the other, composed his audience.

In the parables of the lost sheep and the lost piece of silver, our Savior sets forth the unjustifiable character of Phasisaic murmur-He gives the murmurers to understand, that as the shepherd and the woman respectively rejoiced when they had recovered the things severally lost, so every one should rejoice that Messias came to save sinners, to seek and to save that which was lost. In the parable which follows, the same general instruction is conveyed. The elder brother is the representative of the Scribes and Pharisees - the prodigal son of the re-turning publicans and sinners. The character of the former is inimitably represented by the elder brother. He murmured because the prodigal was received into favor-"he was angry, and would not go in." cannot avoid remarking incidentally, that he who says, " if all men are to go to heaven, I do not wish to go there," may behold his image in the spirit of the elder brother.

The parable with which chap. xvi comwas addressed to the disciples, the same audience being present. Therein the Scribes and Pharisees, (who sat in Moses seat,) are represented by the unjust stew-To them had been committed the oracles of God, and they were the administra-tors of the law covenant. They were unfaithful to their trust, and were therefore to be discharged. At verse 14, it is written, " And the Pharisees also, who were covetous, heard all these things; and they deri-ded him." They felt the power and appli-cation of the parable. Our Savior then proceeded to show them, that as they had been married to the law, they were bound to be faithful thereunto. "Moses in the law and the prophets did write" of Jesus of Nazareth; and now that he was come, they were under obligations to receive him as the Messiah. Continuing to dilate on the subject matter before him, our Lord introduced the parable of the rich man and Lazarus; and in this parable he kept his eye on the truth he designed to enforce, namely, that if Scribes and Pharisees still disbelieved the divinity of his mission, " neither would they be persuaded, though one rose from the A real Lazarus had been raised -Jesus himself subsequently rose - and the truth he designed to enforce in the parable

In Isaiah i, 6 the people of Israel are figuratively represented as being full of 'wounds, and bruises, and putrifying sores.' In the same sense, the Scribes and Pharisees considered the publicans and sinners as being covered with the sores of sin. For this reason they murmured that Jesus should receive sinners and eat with them. Those publioans and sinners figuratively laid at the gate of the Temple, and desired to be fed with the crumbs which fell from the rich steward's table. The woman of Canaan who besought our Savior to heal her daughter, was told that it was " not meet to take the children's bread, and to cast it to dogs." Her answer was, "Truth, Lord ; yet the dogs eat of the crumbs which fall from their master's table." Matt. xv, 26, 27. I refer to this example for the purpose of showing that the figurative use I have made of the fact, that the publicrumbs that fell from the table of the Scribes and Pharisees, is altogether admissible.

Our master, in the parable of the man who commanded his two sons to go into the vineyard to labor, said to the Scribes and Pharisees, "The publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye when ye saw it, repented not afterward, that ye might believe him," Matt. xxi. 31, 33. When the publicans and sinners believed in Christ, they died a national death - that is, they were no longer either Jews or Gentiles, They died a a national death, Christians. BUT THEY WERE NOT BURIED - they " were translated into the kingdom of God's dear Son," Col. i. 13, where "there is neither Jew nor Greek," as such; "for ye are all one in Christ Jesus," Gal. iii, 28. translation into the kingdom of God's dear Son, is signified by the expression, " carried Abraham's bosom; for the Apostle adds, "And if ye be Christ's then are ye Abraham's seed." It is also written, "They which be of faith, ARE blessed WITH faithful Gal. iii, 9. The publicans and Abraham." sinners, in their life time as Jews or Gentiles, received " evil things." But when they died the national death before mentioned, they entered into the spiritual life of the Gospel; and in the kingdom of God's dear Son, they were comforted by the faith of Abraham. Were I to imitate your example, I should say, that "every candid reader would naturally come to the same conclusions," in reference to this subject. But I will not make so sweeping a declaration. will only say, that I do not perceive how any one who earefully examines the matter, can come to a different conclusion.

I stated that, in my judgment, the rich man was the parabolic representative of the unbelieving Jewish people, specially of the Scribes and Pharisees. They " shut up the kingdom of heaven against men." They neither went in themselves, nor suffered

You now have the outline of what I con- | themselves out. And what was the consequence? They entered not into the faith of Abraham, and of course were not partakers But more than this of its joys. they had filled up the measure of their iniquities by crucifying the Lord of life and lory, decay seized on the vitals of their civil polity; and in the final overthrow and destruction of their city and temple, and consequently the abrogation of the law covenant, they died a national death. Before Jerusalem was hemmed in on every side, they who had been translated into the kingdom of God's dear son, saw the black thunder cloud of judgment lowering over the devoted city - and they escaped to the mountains of Judea. The unbelieving Jewish people, of whom the rich man is the parabolic representative, not only died a national death, but they were buried. They were dead and buried in the same figurative sense that the same people were dead and buried during their captivity in Babylon. The vision recorded in Ezekiel xxxvii, places the latter subject in its proper light. Continuing the parabolic interpretation, I

desire to say, that the Jews opened not their eyes to behold the hopelessness of their case. until their city was surrounded and beseiged by the Roman army under Titus. Our Savior had foreseen and foretold this difficulty. He wept over the city, and said, " If thou hast known, even thou, at least in this thy day, the things which belong to thy peace; but now they are had from thine eyes. [The Scribes and Pharisees lifted up their eyes afterwards, and saw those things - but it was too late - they were in torment.] For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with thee ground, and thy children within thee," Luke xix, 41 — 44. These obstacles, interposed between the believing Christians and the unbelieving Jewish people, in the destruction of the city and temple, are cymbolized by the great gulf. Hence Abraham is represented as saying, "they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Such was strictly the fact at the period of the seige and overthrow of Jerusalem; and a symbolic gulf still interposes between Christians and Jews. The latter have ever been a distinct people; and whoever will consider their present condition, will perceive the existence of a gulf of separation between the Christian community and the house of Israel.

They of whom the rich man is the parabolic representive died a national death, and were buried in hell. Dr. Adam Clake certifies us that, in his old MS. Bible, the passage reads thus: "Forsothe the riche man is dead; and is buried in helle." This reading is supported by several versions - and I verily believe it expresses the true signifi-cation of the text. The unbelieving Jewish nation were buried bodily in the hell to which their city and temple were thrust down: the same hell mentioned in Luke x, 15. "And thou Capernaum, which art ex-alted unto heaven, shalt be thrust down to hell, hades - that is from a state of prosper ity and opulence, that city was to be thrust down to degradation and wo. In the very same hell the Jewish people "lifted up their eyes, being in torments." It was a hell of fire, in the Scriptural figurative sense of that expression. The Lord declared by the mouth of a prophet that he would make Jarusalem as Tophet, Jer. xix; and Isaiah says, "Tophet is ordained of old . . . the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone doth kindle it." Isa. xxx, 33. Where that fire was to be kindled, we learn from Isa. "And he shall pass over to his strong hold for fear, and his princess shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." This furnace of fire is mentioned in Matt. xiii, 42-50 in which passages the reference is the same as in the parable of the rich man and Lazarus. See also Ezek. xxii, 19—22: "I will gather you into the midst of Jerusalem.... and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof." In Jerusalem, therefore, the flame of fire was kindled in which they, of whom the rich man is the parabolic representative, were to be tormented.

The fact that the rich man is represented as calling upon " Father Abraham, conclusively that the Jews were the persons so tormented. Nothing was, or is, more characteristic of a Jew, than the pride with which he speaks of Abraham as the progenitor of the Jewish nation. "We have Abraham to our father," was an expression in common use among that people. See Matt. iii, 9. John viii, 39. In the parable before us, Abraham is represented as acknowledging the relationship, in calling the rich man, " Son" - for the Jews were the lineal descendants of that patriarch, according to the flesh. I desire you to notice also, that Abraham speaks of "Moses and the prophets" as the testimonies to which the five brethren should attend. The Christians on the one hand, and the house of Israel on the other, are the only people who ever accredited those writings. Our Savior, on a certain occasion, said to the Pharisees, "Do not think that I will accuse you, to the Father : there is one that accuseth you, - even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me — for he wrote of me." — John v, 45 — 47. How remarkably this answers to the closing part of the parable before us! "They have Moses and the prophets; let them hear them. . they hear not Moses and the prophets, nei-ther will they be persuaded, though one rose from the dead."

This language certainly implies that Moses and the prophets had spoken of the torment which the rich man is experiencing. But I ask you to cite a single passage from either Moses or the prophets, in which there is any intimation of future endless punish-Dr. Geo. Campbell says, plain, that in the Old Testament the most profound silence is observed in regard to the state of the deceased, their joys or sorrows, their happiness or misery." 6th Prelim Diss. P. ii. §19. Dr. Jahn confirms this statement — for he says, "We have not authority decidedly to say, that any other motives were held out to the ancient Hebrews to pursue the good and avoid the evil, than those which were derived from the rewards and punishments of this life." Archeology,

from Moses and the prophets in relation to aplace of endless torment, concerning which Moses and the prophets observe the most profound silence

But Moses and the prophets both speak plainly of the torment to be endured by those of whom the rich man is the parabol ic representative. I have already cited several passages on this subject from Isaiah, Jeremiah, Ezekiel; and I will now direct your attention to the language of Moses in Deut. xxxii : " For a fire is kindled in mine anger, and shall burn into the lowest hell, (Sheol, Heb., Hades, Gr.,) and shall consume the earth with her increace, and set on fire the foundations of the mountains. will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction." This is figurative language — and such were the symbolical torments set forth in the parable; and Abraham is therefore preperly repre-sented as saying, "They have Moses and the prophets; let them hear them."

David was a prophet. He says, Psalm lxxxvi, 15: "Great is thy mercy toward me, and thou hast delivered my soul from the lowest hell," Sheol, Hades. He explains his meaning in Psalm cxvi, 3 : "Th rows of death compassed me, and the pains of hell gat hold on me: I found trouble and Jewish nation "lifted up their eyes, being in torments." It was in Jerusalem. There the fire of the Lord was kindled; and there they were "burnt with hunger, and devoured with burning heat, and with bitter destruction."

No reason can be assigned why the kingdom of heaven was likened unto ten virgins - nor why one hundred sheep is the number mentioned in the parable — nor why the woman is represented as having ten pieces of silver. So reither can a perfectly satisfactory reason be assigned why five is mentioned as the number of the rich man's brethren. In interpreting parables the moral is more to be regarded than the details of the story. I have thus given an extended exposition of the parable of the rich man and Lazarus.
With "perverting scripture by scripture" perverting scripture by scripture' I have nothing to do.

I have humbly endeavoted to compare spiritual things with spiritual, and thus allow the man of my counsel, the Bible, to be the interpreter of its own meaning. If I am in error, there is no one more competent than my respected correspondent to show me wherein I have erred, and to set, me right I can assure him, that however " bold and active" I may be in disseminating the knowledge of Immanuel's love, I do no more than my duty. I am sensible that were I to become the advocate of a limited salvation, I should be honored of men, and avoid multiform reproaches which I have already suffered, and must continue to suffer. none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Affectionately Yours, ABEL C. THOMAS.

CHRISTIAN INTELLIGENCER. -" And truth diffuse her radiance from the Press." GARDINER, JANUARY 23, 1835.

TRUE AND FALSE WEIGHTS. Solomon was doubtless right when he said - Prov. xi. 1, - "A false balance is an abomination to the Lord; but a just weight is his delight." In matters of ordinary traffic and commerce amongst men and nations, it is of the greatest importance that a true standard of weights and measures should regulate exchanges. To procure such a standard, indeed, much science is required, and is attended by great difficulties. Even now, different nations have different standards - a circumstance which occasions a considerable inconvenience and perplexity, not to say much hazard of loss, in the commerce of the world. But if this were the only evil pertaining to the subject, there would be less cause of complaint than there now is: for in those communities which have a common standard instituted by law, there is little or no inconvenience experienced from the evil first mentioned. Here the mischief is, that dishonest men, in their eagerness to acquire property, sometimes depart from the established standards, and secretly make it a practice to purchase by one set of weights and measures, and to sell by another. It was in relation to such dishonesty, that Solomen indicted the language before quoted; and it was also to prevent such frauds in Israel, that the Lawgiver made the following special enactments :-Deut. xxv. 13-16. "Thou shalt not have in thy bag divers weights, a great [to purchase by,] and a small [to sell by.] Thou shalt not have in thine house divers measures, great and a small. But thou shalt have a perfect a just weight; a perfect and just measure shalt thou have."

The importance of a perfect and just standard of weights and measures to regulate exchanges in the commerce of the world is readily perceived and sensibly felt. But, we inquire, is it not a matter of equal, even greater, importance that there should be some moral standard by which to regulate all the principles of intercourse between man and man? Doubtless it is. But here, as in the other case, there are different standards among different nations. In China, the will of the Grand Lama is the standard; in Turkey, the law of the Koran; in Christendom, the Gospel of Christ. That the latter is the most just and reasonable standard, will readily be perceived, when we carefully notice the sum of its requisitions. And what is this? The answer is

brethren of the rich man learn any thing | ble Sermon on the Mount, in the following | the facts and you will find it so. The truth words: "Therefore whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets." This golden rule is the epitome and sum of all the teachings which our Lord had delivered throughout that most excellent discourse. The same rule is essentially laid down in the command - " Thou shalt love thy neighbor as thyself." By these precepts, then, we are to understand that the Grand Rule for the regulation of all our conduct towards mankind is, to suppose our circumstances theirs; and then, on the principle of self-love, ask ourselves what course of conduct and what favors we might reasonably demand and expect of them? and thence determine as to the course it is our duty to pursue towards them. Our own will or the principle of self-love, is the standard of Christian morals; but mark ye! as much as we are permitted to love ourselves, the Rule requires that our love to our neighbors should keep exact pace with it! We are not to make self-love the rule for serving ourselves at the expense of others; on the contrary we are required by it to serve others equal to our desire to be served ourselves. This is perfectly reciprocal, just and reasonable. For what can be more just and reasonable than that before entering upon a course of conduct towards other men, we pause first and inquire how upon all reasonable principles we could desire to be used by them? and thus abating one partiality by another - i. e. the love of ourself by the love of our neighbor, whereby our judgment becomes strait and just - proceed to act accordingly. Christianity therefore is a most reasonable religion, which looks to justice and equity in all its requirements over man-

The rule which we have mentioned is the very spirit of christian morality - a morality which at one and the same time gives light and heat to all the better principles of our nature - a morality which makes us feel for our fellow man, before it dictates the duties it would have us perform. All the laws of God centre in this principle, and may be resolved into it again. For, added Jesus after he had stated the golden rule this is the low and the prophets - that is, this is the sum of all the laws of God, and of all the comments thereupon which have been written by the Prophets. Let a man live up to the simple injunction of this Rule, and he must be a Christan.

Moreover, the rule is recommonded by the fact of its comprehensiveness and simpilicity. It is what the weakest minds can understand, as well as the wisest. It is short and may easily be remembered, whereby it readily suggosts itself to every man even upon the most sudden occurences of duty. To ascertain the grand essential of christianity, men have not to search up the cumbersome volumes of divines and moralists. "It is nigh thee - even as in thy heart and mouth." No lawyers' cavils can obscure it. It is perfectly plain and simple, and intelligible to the humblest capacity.

The excellence of this standard, and its adaptation to universal use, will be acknowledged, even by those who disregard its precepts. Even the rejecters of revealed religion must allow that the Rule is a reasonable and a most useful one. Let those, then. as they pay so high a reverence to Reason, not be so inconsistent as to throw off the obligations of this manifest law of Reason. If they will not be bound by Christianity, we beseech them not to let their free thinking lead them to a chief desire for free living, but rather let them abide that authority which they have preferred to choose, the law of Reason, and in all their intercourse with the world, "do unto others as they would that others should do unto them."

It is related of the Roman Emperor SEV erus that such was his admiration of this Rule, that he caused it to be engraved over every door in his Palace, and to be inscribed on the banners of his army. He appeared to be governed by it in his own life. We wish that all the leaders of the "Church militant" would show an equal respect for this Rule, and that of 'them it might be said they were as good Christians, or rather as good heathers as Severus.

IS IT SO!

The autodox have much to say about the opposition which, from the earliest time, Christianity has uniformly received from the world. Is it so? If by "the world" they mean the non-professing part of mankind, or those who do not belong to limitarian or gloomitarian churches, - the statement is not true. For, if you will examine the facts you will find, that all the opposition which our Lord received when he was upon earth came from the most high-toned professors of religion - men who in the creeds they advanced and the spirit they evinced, were as much like the autodox of the present day, as two beans are that come out of one pod. As for the "sinners," they never opposed Jesus. On the contrary, all the favor he those who were entering to go in. In shutting up the Gospel kingdom, they shut parable before us, I ask, how could the five found near the close of our Lord's admirating up the Gospel kingdom, they shut parable before us, I ask, how could the five found near the close of our Lord's admira-

is, those who make the loudest pretensions to religion, from the Pharisees of our Saviour's time to the the Pharisees of eighteen hundred and thirty five, are and ever have been the most madly and scornfully opposed to the real doctrines of the gospel - and why? For the very plain reason that those doctrines lay the axe at the very root of all those aristocratic distinctions and exclusive principles which their church cherishes and seeks to preserve. That we have all one Father, one inheritance and one home, is a consideration intolerable to their spiritual pride - and hence they say, proudly, "why if Universalists and common people are going to be saved, I have no desire ever to go to heaven !" If heaven is not to be an exclusive bliss, they see nothing in it that suits their tastes. Universalism, from the time of Jesus Christ to the present day, has never failed to receive an untiring opposition from men of such views and feelings. We see it, and we feel it every day we live. -Phariseeism is an old character in the world. It is as genuine and as powerful now as it ever was. No matter what form it assumes, or what name it goes by - whatever would limit the grace of God to a chosen few, and would set up those factitious distinctions among men not founded in real sterling merit; which reputes a man religious in proportion as he is subservient to the dictation of his spiritual guides, and is noisy and zealous in his professions - is phariseeism. This is "the world," which has always been opposed to the Gospel of Christ. Said our Saviour - "if the world hate you, ye know that it hated me before it hated you." The chief professors of religion were those, and the only ones, who hated Christ and his cause; these then were "the world" against which he admonished his apostles-that they be not conformed to it. There is no evidence that by "the world" in this objectionable sense, our Lord ever intended to desig nate any others than high toned professors.

But the autodox say - if Universalism be true, what in the name of common sense has ever made any part of the world oppose it! Since it is the very thing all want to have true. They cannot tell, can they ?why any persons should ever have opposed Universalism? Let them ask themselves, why they oppose it, and they will not be at a loss for reasons why the Pharisees opposed it eighteen hundred years ago, or why men of "the world," have ever since felt the spirit of resistance to its equalizing doctrines.

"A CHRISTIAN PAPER FOR EVERY CHRIS-TIAN FAMILY." - The autodox who abound in measures for the furtherance of their common cause - we mean the point common to all limitarian sects - the doctrine of endless misery,-are agreeing among themselves and making the requisite arrangements, to introduce some weekly paper which they call "christian" into every family in the United States. Thus the different sects are united to help each other. Now we wish our Universalist friends would take a hint from this project, and whilst the land is to be flooded with autodox hebdomadals, resolve that they will use their best influence to introduce a Universalist paper weekly into every Universalist or other family willing to receive them in the United States. Truth must not be tardy in putting on her boots, whilst Error is travelling from Maine

PRIZE TALES.

Prize Tales are becoming quite fashionable with the conductors of the Universalist press. We rejoice to see the desire of improvement demonstrated in this way, and only regret that our patronage will not allow us to make offers of liberal rewards for such articles. As the next best, and only alternative left us, we must ackdowledge our indebtedness to those editors whose purses have been long enough to procure such Tales, and take the liberty of presenting them to our readers through our columns. This we have already commenced doing, in the use of the most beautiful Story by Mrs. S. A. Downer communicated for the N. Y. Christian Messenger. Our friends will find the first part of it in this day's paper; the remainder will appear next week.

We have also before us a Prize Tale precured by the Utica Evangelical Magazine from the pen of Rev. L. C. Brown entitled EDWARD AND CORNELIA - a beautiful Story - but quite too pretracted we fear for insertion in our columns. Tales, the whole of which may appear in one, or at farthest in two papers, we think would generally be more agreeable to newspaper readers. - We offer this however, but humbly as a suggestion. Sometimes we know, readers are net surfeited with good things.

If any one of our literary friends would furnish us with an original Easay or Tale directed to show the practical injuries suffered by society in consequence of partial systems of religion and the spirit of wild fanaticism which they engender, we hereby

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BURCHARD.

The Evangelical Magazine of Utica, N. Y. where Burchard the fanatic is well known, says of him - "We believe Jedediah Burchard possesses no more religion than Abner Kneeland, if he does as much. He will crack as keen a joke as any other man - he laughs in his sleeves, and chuckles in private with his friends, at the success attending his religious jugglery and duplicity, and titters to think what perfect dupes he has made of his deluded victims. There is no mistake about this: Burchard is much better known in New York than he is in New England. The Yankees, however, will find him out if he stays with them much longer."

Burchard is now in Vermont or New Hampshire, on his way Eastward. Though of the same denomination, the Editor of the Portland Mirror a few weeks since expressed the hope that he might not come into Maine to carry on his " New Measures." Since his operations in Vermont, we have seen the record of several cases of insanity and death produced by his revival machinery. And these evils must be tolerated and endured, we suppose, because they are effected under the name of religion ! Heaven, in mercy, save the world from such a religion as renders its subjects maniacs and drives its unhappy and deluded victims to suicide and death.

DEDICATIONS.

On the 1st inst. the new brick Universalist Church in West Brattlebero', Vt. was solemnly dedicated to the service of Almighty God. Sermon on the occasion by Rev. I. D. Williamson of Albany, N. Y.

Also, on the 25th ult. the new stone Universalist Church in South Shaftsbury, Vt. was dedicated to the worship of the One living and true God, the Saviour of all men. Sermon by Rev. W. Skinner, of that place.

On the 10th ult. a Union Meeting-house in South Champion, N. Y., owned jointly by Universalists, Presbyterians, Baptists and Methodists, was dedicated to Him who is the God of all, by appropriate religious services. The Sermon was preached by Rev. P. Morse of Watertown, N. Y. a Universalist clergyman from Ps. lxv. 1, 2. In the afternoon a Union meeting was held in the same house during which Rev. Mr. Phillips a Methodist preached.

LOVE OF NEIGHBORS.

The royal law requires men to love their neighbors as themselves. Some professors think no christian can attain to perfection till he comes to abhor and hate himself. -Well then, if they are required to love their neighbors only as they love themselves, is it not plain, that as soon as they attain to perfect christians they will love their neighbors none, but, on the contrary, abhor and bate them as they abhor and bate themselves? The truth is, self-love is the standard by which we are to regulate our love for other men. And we are at liberty to love ourselves as much as we will, provided in all cases, that our love to our neighbors keeps pace with our love to ourselves.

A NEW WORD.

We call the friends of partial salvation, utodox," because it is a convenient and proper word enough, and because we cannot conscientiously join in calling them "orthodox." But Cousin Adin, who certainly is an adept at coining new words for a place is our "booktionaries," has hit upon the thing pretty exactly in his last. Without any anology or explanation, he calls them "glo rians" out right; and this, it strikes us, is as proper a word for the most of such people, as any we have yet seen.

"NATURAL CONSEQUENCES."

We say "natural consequences," a form of expression for our readers to inquire about, when we proceed to say that the Rev. John Jackson, a Presbyterian Clergyman in Ohio, has lately been tried for committing a rape on a child only twelve years old, and sentenced to the State's Prison for five years. He ought to stay there during life, or until he is thoroughly reformed.

REPLY.

Dr. Ely's Reply to Br. Thomas' last letter is received. The answer to it will be on hand probably before this paper goes to press. We rejoice that the Doct. has become promptly engaged again in the Discussion, and hope he will continue it till both parties are satisfied. By the way, we have been enquired of several times, whether the Discussion, after its close, will not be republished in a pamphlet or book form? -We hope and believe it will - but Br. Price can tell better about this.

ORDINATION.

Br. W. C. Hanscom, agreeably to the invitation of the Universalist Society in Lamprey River Village, N. H. will receive ordination on the second Sabbath in February. Rev. Thos. Whittemore, of Cambridge, will preach the ordination sermon.

EDUCATED MINISTRY.

The Methodist papers are endeavoring to convince their lay brotherhood of the necessity of an educated ministry. The project meets with objections from the old lights; but we agree with those papers that their ministry needs a better education than it has yet attained. And we are the more willing to see their preachers educated; because such being the case, we have not much doubt they would e'er long outgrow Methodism altogether.

NEW CHURCH.

A church of Universalists was organized in Mason, N. H. where Br. Elbridge Wel-lington preaches, in October last. Br. Walter Balfour preached on the occasion.

NEW SOCIETIES.

A Universalist Society was organized in Shelby, N. Y. on the 22d ult. A church in connexion with this Society will be formed in a few weeks.

Also, a Universalist Society has been lately gathered in the town of Holland, Ms.

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, JANUARY 23, 1835.

LEGISLATURE.

The Legislature of Maine has now about got into a working condition by the appointment of Committees, &c. and we may soon hope to see business turned off to advantage. The presiding officers of both branches are exceedingly acceptable and well qualified men, having the confidence and respect of all parties. As yet, of course, much business has not been done; consequently we cannot this week give our readers much leg-

islative news.
On Friday last, the House of Representa-On Friday last, the House of Representa-tives made choice of Hon. John Ruggles as a Senator to Congress to supply the va-cancy occasioned by the the resignation of Mr. Sprague, and also for the six years' term thereafter. Judge Ruggles had 47 votes majority over all others. He had 108 votes, and Mr. Evans the other principal candidate 64. But as this election on the part of the House appears to have been gone into without a concurrent assignment of the two Branches, required by the Constitution of the United States - an oversight doubtless - the circumstance subsequently occasioned same difficulty or occasion for debationed same difficulty or occasion for debat-ing. The Senate subsequently passed an order approving the course which the House had taken, and assigning Tuesday last for election on the part of that Board. Accord-ingly at that time, Mr. Ruggles was elected for both terms in concurrence, Judge R. 17. Mr. Evans 6.

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION, Edited by William C. Woodbridge. — We were pleased this week to find among the many good things with which our table abounds to recognise the above work, an old and much esteemed friend; and never were we more inclined to give it a hearty greeting. We regret to learn, as we do from the number before us. that it has not received that encouragement from the friends of education which it so well deserves. This want of support we are inclined to think - for we cannot attribute it to the want of lively interest among the laborers of a cause so important to the future well being of our infant republic must have originated in a misapprehension of the object the work has in view. In order therefore to give those of our readers who may not have had an opportunity to see the work, some idea of its leading doctrines we give the following as among the most prominent. 1. That mental and physical education must go "hand in hand."

2. That those engaged in the education of youth should be instructed for that special purpose and take their rank — a rank which such instructors may well claim — among professions. 3. That punishment inflicted by the rule—another name for eudgel — are dangerous, not to say barhorous; and proposes to substitute the milder measures of kindness and moral suasion 4. That Emulation in schools has a pernicious tendancy on the scholars and leads them to sacrifice the moral inter-

We we do not wish to be understood to say that "The Annals" is confined chiefly to the above named subjects. Its pages are devoted to education in the broadest sense of the word, as the following summary of the contents of the January number will perhaps more clearly show;

CONTENTS.

The prospects of the Annals.

How shall an American Periodical on Education be sustained?—Importance of a Periodical on Education. Testimony of its importance. How is it to be sustained? Who can be appealed to? Who will austain it ?

to be sustained? Who can be appealed to? Who will sustain it?

Report of the Bucks County Society for the advancement of Education.— Influence on Public Sentiment. Plan, and Motive to Action.

Complaint of a Sunday School at the West.—Errors in regard to Sunday Schools. Division of Schools. Mistakes in organizing Schools.

Republications.—Deceptive Titler of Books. Proper Mode of Republishing.

Addison on the importance of Gesture in Public Speaking.—Effects of Action in an Orator.

On the Character of Teachers of Common Schools. Should Teachers be properly trained?

Errors in Discipline; or Reminiscences of a Schoolmaster.—Dangerous Punishments. Discipline of Force and Kindness.

Decouring Books.—Evils of Intellectual Gluttony. Popular Periodicals.—Compressed Works. Family Works.

Reynolds on the Use of the Eyes.—The Reading

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Age, and Diseases of the Eye. Danger of Strong
or Reflected Light. Quantity and Direction of the

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Practical Lesson on the Existence and Providence of God.— An army and its Commander. The Order of this World and its Cause.

Miscellany.— Juvenile Music. Legacy to Yale College. School Funds. Messages of Governors in Reference to Education. Female University, &c.

Notices of Books.

The support of this periodical judging from the Editor's appeal has been confined chiefly to teachers, but it will be readily seen that he maxims inculcated are equally as useful in the nursery as the school-room, and as mportant for practice in adults as among those who are placed under the more immediate care of Teachers.

It is a monthly publication of 48 pages: Terms \$3 a year in advance.

THE WEATHER. - Last week was on the side of warm, as much as the preceding week had been on the side of cold. It was a real "January thaw," which about destroyed the sleighing. Jack Frost cannot stand before the influence of warm rains and a powerful sun. We trust that this year, winter began "butt end foremost;" and that hereafter, we may enjoy more merciful weather.

FOREIGN.

Paris, Dec. 12.—M. de Breglie is def-initely appointed Ambassador to London. Nothing is waited for to make this nomination official, but to know the ministerial arrangements of the English Cabinet.

The Emperor of Russia has set up a claim against France, for indemnity for injuries inflicted on Poland; and the editor of the Constitutionnel says — " but the Doetri-nary Cabinet which acknowledged the American debt, and continues to acknowledge it in spite of the Chamber, will submit to any conditions, however humiliating or burdensome, that may be imposed."

GHENT, Dec. 13 .- Our arrivals from Germany mention that a marriage has been determined on between her royal highness the princess Victoria, presumptive heiress of the throne of Great Britain, and his royal highness Prince William Alexander Constantine, the second son of his royal highness the Prince of Orange. This alliance would he the presage of the most intimate and friendly relations between the Netherlands and England. It would enhance, if possible, the splendor of the House of Orange, which is already so closely allied with the House of Brandenburg and the imperial family of Russia.

It is stated that Zumalacarreguy has written to Gen. Mina, proposing, as a means of putting an end to the effusion of blood in the Peninsula, that a marriage should be contracted between the young Queen and the son of Don Carlos; but Mina replied that rebels must first lay down their arms. The war, therefore, is about to recommence with increased fury, and will become a war of extermination.

SMYRNA, Nov. 1. - Russia is employing herself in the commencement of winter to subjugate the most important lines through-out the Caucasas. A considerable army (40,000 men) have been added to those per-manently maintained in that quarter. One attack in the vicinity of Anapa has failed. One general near the Coubou has been surrounded, and is new treating for permission

An insurrection has broken out in Syria against the Pacha of Egypt, on account of Ibrahim attempting to disarm the inhabitants of Latakia.

EAST INDIES .- From Cochin China the advices state that the Siamese had been successful in their war against the Cochin Chinese, having captured a quantity of treasure and made slaves of the prisoners of war. Before the Siamese reached the city of Saigon, they were met by an army of Cochin Chinese, who completely defented the enemy. The missionaries and their religious friends had been banished on the supposition that they had forwarded the insurrection against the reigning monarch. About 2000 of the Siamese were killed, and the remainder retreated beyond the frontier, the Cochin Chinese replacing the former king on the throne of Cambodia. The spoil taken in the battle had been sent to the King by the Siamese commander, which the latter had taken during the war, among which were one white elephant and 300 common ones.

Sperm Whale Fishery. — The Nantucket Inquirer states that the whole number of vessels belonging to the United States, and engaged at the present time in the Spermaceti Whale Fishery, is 283, — of which 257 are now absent. The aggregate tonnage of these 257 absent ships is nearly 100,000 tons. The number of seamen and navigators employed on board these vessels is not far from 9000. - The cost of the entire fleet, as fitted for these voyages of three years duration is estimated at more than six millions of dol-lars. More than half the ships engaged in this Whale Fishery are commanded by tucket men! though less than one fourth of the whole fleet is owned in that place.

The quantity of Spermaceti Oil imported into the U. S. in the course of the last year. is estimated at 128,000 bbls. worth probably between 2 1-2 and 3 millions of dollars.

Shipwreck. - At half past 9 o'clock on Tuesday morning, the 6th inst. the schr. Paramount, of Wiscasset, Capt. McNear, from Boston the 30th ult. for Wiscasset, was driven ashore on Wood Island, in our Bay, after first coming to an anchor. The vessel, we are informed by the Captain, is a complete wreck, and lies covered with ice. The cargo, consisting of 40 bbls. of flour, and other merchandize to the amount of \$1000 or over, is completely lost. We further understand that the vessel and \$270 in cash on board, belonged to the unfortunate master. The chest containing the money and some articles of clothing had been removed from the cabin to the deck, with the prospect of saving it, but was unfortunately lost, whilst the master was humanely engaged in assisting to secure the safety of a lady passenger on board. The crew of the scho was composed of the following names :-Martin Luxider, Joseph Sargent, and Arthur Wether; passengers — John Malcomb, and Martha Hunt. Wood Island, on which the vessel was

wrecked, being distant from the main land, in consequence of the ice or roughness of the sea, the unfortunate persons above named were unable to leave it till Monday last, when they arrived in our village pennyless, having lost every thing but their lives, with the wreck. — Saco Democrat.

KINGSTON, (U. C.) Dec. 17 .- The Niagara Reporter contains an account of the arrest of Freeman Hotehkiss Wm. Allan, an old man named Lewis, two females named Axy Hotchkiss, and Mrs. Lewis.

The officers found in the rooms of these

men a Bank note plate of the Boston Bank in a state of alteration into the Springfield Bank, and two other plates prepared for en-graving, with other articles for counterfeit-ing. The fellows had confederates in Lowing. The fellows had confederates in Low-er Canada and in the States. The exertions of the Bank of Upper Canada have broken up this nest of villains before they had com pleted their neferious plans.

Mariner's Compass, - A correspondent from East Bridgewater, (Mr. Samuel Rodgers,) has sent us a specimen of a temporary compass to be used at sea, in case of an accidental loss of compass. It may be made in this manner: Take a piece of steel wire —a sail needle will do, after the point and eye are broken off — hold the middle of it over a lamp, till the temper is taken out; it then should be flattened a little in the middle and a puncture made to keep it steady on the pivot ; it should be bent a little in the middle so as to admit of its being balanced by its own gravity; charge it with magnetism in the usual manner; poise it upon the point of a common needle, and it will traverse freely, and point to the North.—Bost. Cent.

The fact stated in the following paragraph from the Philadelphia Commercial Herald is enough to make the blood run cold. It is almost as bad as the burning of the Convent.

Distress among the Colored People. - The Coroner called yesterday and informed us that during "the cold week," (last week,) he held inquests over the bodies of five individuals in one neighborhood, namely, of Small and Sixth streets, between Fifth and Seventh and South and Shippen, who had all come to their end in nearly the same manner, namely, they had been turned of their houses for the non-payment of their rent, had sought shelter in a neighboring house, and there perished for want of fire and the necessaries of life .- Phil. Gaz.

The U. S. Supreme Court met at Washington on Tuesday last. The Judges pre-sent on the first day of the term of the Court, though not all at the opening of it, were Chief Justice Marshall and Associate Justices Story, Thompson, McLean, and Bald-

On Wednesday the Gand Jury of West-chester co. New York, after a laborious and protracted examination, found a true bill of indictment against Robert Mathias, the noted religious imposter, for the murder of Elijah Pearson, in August last,

The Charleston papers mention that the British ship Adam Lodge, which sailed from that port a few days since, was loaded with a cargo of 1725 bales of cotton, a large quantity of rice, tar, &c. valued at \$94,200 59.

A man, 98 years of age, living in Provi-dence, R. I. in the most abject state of pov-erty, has lately been discovered to have in his possession, of his savings, 12,000 dollars!

MAINE TEMPERANCE SOCIETY.

The annual meeting of the Maine Temperance Society will be holden at Augusta on Wednesday the 4th of February next. It is to be earnestly hoped, that the friends of Temperance throughout the State will endeavor to be present on that occasion, to incite each other to a rational zeal on that subject. It is understood that the Executive Committee have extended letters of invitation to several distinguished friends of the cause residing in other States to favor the meeting with their presence, amongst whom are Messrs. Gerritt Smith and Delavan, of New York, and Messrs. Pierpont and Ed-wards and Mr. Sargent of Massachusetts. They also propose several interesting and important topics for discussion before the meeting, which will doubtless engage the attention of the first men in the State. The Temperance cause is a common one - a eause which knows no other party or sect, than the party, if such it may be called, of those who would wish to put an end to intemperance, and to promote the general eause of good morals in the community. As such, it is entitled to the co-operation of all good men.

O Appointments.

By permission of the Court of County Commissioners, the Universalist Society in Augusta will hold their nectings for public worship the present season in the new Court House.

The Editor appoints to preach in Pittston new Meeting house a week from next Sunday.

MARRIED,

In Augusta, on Sunday evening last, by Rev. W. A. Drew, Mr. George Cony to Miss Mahula Shaw, daughter of Mr. John Shaw.

In Belfast, Mr. Edward Fenno of Augusta, to Miss Elizabeth Frothingham.

In Vassalborough, Rev. Ariel Ward to Mrs. Alathea

In St. George, Mr. Alfred Herrington to Miss Su-

san Wiley. In Portland, Mr. Charles Bartlett to Miss Ellen

DIED.

In Brewer, Mr. David Mann aged 80. In Gorham, Epraim Smith aged 84 one of the Bos-

In Gorham, Epraim Smith aged 54 one of the Dos-ton Tea Boys.

In Dover, Capt. Moses Clement aged 63.

In Lisbon, Joseph Cowing Esq. aged 58 years.

He lived respected by all who knew him, and died much lamented by his townsmen and all those whe had the pleasure of his acquaintance. Thus as it were in the om of life, he was called to leave a very interesting and worthy family to lament his loss; but not with and worthy family to fament his loss; but not without the consolation that he is now at rest. Although his sickness was short and very severe yet he did not murmur or repine. He died in the full belief of the final salvation of all men. Com.

PNOTICE. THOSE indebted to the late firm of JOSEPH D.
LORD & CO. who wish to settle with the subseriber in person, to whom all such accounts are assigned, can do so by calling at the Store of BENJ. F.
MELVIN in Hallowell. Said accounts embrace from
Language I. 1832 to July 1 1834

January 1, 1833, to July 1, 1834.

JOSEPH D. LOBD. January 9, 1835.

THE AGE - DAILY.

THE AGE — DAILY.

THE Publishers of The Age, propose to resume the publication of a daily paper during the next session of the Legislature.

It will be printed as heretofore, on the half of a large sheet, in the usual form, at the price of ONE DOLLAR AND FIFTY CENTS for the seasion. Any person processing six good subscribers, and forwarding the amount of their subscriptions, shall be entitled to a copy of the paper.

Costainidg an early and correct account of the proceedings of the Legislature, and impartial sketches of the more important and exciting debates, it will be read with present interest, and form a convenient and valuable volume for future reference. Political matter of interest, and notices of passing events will aid in

of interest, and notices of passing events will aid in giving it the variety usually sought for in the columns

All subscriptions from a distance must be paid in advance. The money can be conveniently remitted by the Representatives from the several towns, at the messing of the Legislature.

Augusta, Nov. 24, 1824.

BRICKS WANTED. PROPOSALS will be received until the 15th February next, for the supply at Fort Adams, Newsport Harbor, R. I. of

1,000,000 BRICKS.

1,000,000 BRICKS.

These bricks must be cast in moulds of such size as to average when burned, eight inches, by four inches, by two and a half inches. They must be of the best quality of merchantable Bricks. The proportion of salmon or pale bricks must not exceed one eight of ther whole; and no soft or vesty pale bricks, will be received. The proportion of arch Bricks must not exceed one eighth of the whole; and no no of these that are much warped, will be received. The proportion of broken bricks must not exceed two per cent.

At least, 100,000 to be delivered by the 1st. day of June next, and the remainder in the course of the Summer, and autumn of the year, at such persessa as may suit the convenience of the contractor, provided there he always on hand the supply requisite for the progress of the work.

progress of the work.

Should any persons desire to furnish the stated number of Bricks, or less number, of a size different from that given above, they will please to accompany their proposals with a statement of the length, breadth, and thickness of a well burned brick, of the kind they wish a surplice.

to supply.

Before forming the Contract, a fair sample will be Before forming the Contract, a fair sample will be required to be deposited in the Engineer's Office, at Fort Adams, which, should it prove satisfactory, will govern in the inspection of the several deliveries.

Payment will be made, if required, on each eargo duly inspected, and received. All communications touching this subject, to be directed to Brevet Col. JOS G. TOTTEN, U.S. Engineers, Newport, R. I. JOS. G. TOTTEN, Lt. Col. Engineers, Servet Col. JOS. G. TOTTEN, Lt. Col. Engineers, Servet Col. Jos. G. TOTTEN, Lt. Col. Engineers, Memport, R. I. January 11th, 1835.

ADMINISTRATOR'S SALE.

ADMINISTRATOR'S SALE.

PURSUANT to a Licence from the Hon. Herry
W. Fuller, Judge of Probate within and for
the County of Kennebec I shall soil at Public Vendue
on the premises in Gardner in said County, all the
right and interest of which REBECCA COLCORD
late of Gardiner, decensed, had in and unto the following mortgaged Real Estate, viz.: being part of Let
No. eighty-three and bounded northerly by lot No.
eighty-three and bounded northerly by lot No.
eighty-two, easterly by Kennebec River, southerly by
land of Jos. Woberton, and westerly by the County
Road; containing about three and a half acres. Said
Sale to be made on Monday the 16th day of March,
A. D. 1835, at 2 o'clock, P. M.

JAMES CAPEN, Administrator.
Gardiner, January 14th, 1835.

Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

TCELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its Medicinial qualities have been long known, and highly appreciated. This plant contains a larger proportion of VEGITABLE MUCILAGE, than any other known substance, and in containing. other known substance, and in combination with it is a bitter principle which acts most beneficially in giving strength in cases of great weakness and debitity of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from abservation their officers. meet valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals;—so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy, long-lived and sagacious Reins-Deers, which derives its principal nourishment from the ICK-LAND MOSS, and whose milk becomes so highly imbused with its Balsamic virtues, that it is used with the greatest confidence as a suspension standard. imbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinial virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore,
And none is genuine unless it has their fac-simile apon each bill of direction—also upon the envelope, and sealed with their seal.

(35 For sale by B. SHAW & Co. Agents, Gardiner, Maine, and E. FULLER, Augusta.

Gardiner, Jan. 13, 1838.

SHERIFF SALE.

KENNEBEC, SS.

TAKEN on Execution and will be sold at Public
Vendue, on the fourtwenth day of February next
at two of the clock in the Afternoon at the Tavern of
Alvin T. Perkins, Eq. in Gardiner in said County
all the right, title and interest which William H. Tohave here of redeeming a certain lot of hand situated in all the right, title and interest which William H. To-bey has of redeeming a certain lot of land situated in said County together with the buildings thereon and bounded as follows, (to wit) beginning at a stake standing on the northerly line of land occupied by Wm. R. Babson six inches westerly from Edward Swan's shed, thence westerly on said Babson's line seventy eight feet to a Town road leading from Church street to School street—thence northerly on the sast street to School street — thence northerly on the east line of said Town road one hundred and eight feet to land formerly occupied by James Bowman, themes easterly on said Bowman's land ninety feet six inches to a cedar post, thence southerly in a direct line to the bounds first mentioned, being the same land which said Tobey purchased of Ivory Nudd.

E. MARSHALL, Deputy Sheriff.

Gardiner, January 12, 1835.

E. HUTCHINS & CO'S

NEWLY IMPROVED INDELIBLE INK.

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very supe-rior article of durable Ink, in boxes only one sixth the

rior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sus for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme mortability does to travellers. etability does to travellers.

(G* Be sure that each box is accompanied with the fac-simile of E. Hutchings & Co.

The true article is prepared by them only, at No.
110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Ag'ts, Gardiner.

Gardiner, Jan. 13, 1835.

LIST of Letters remaining in the Post Office at Gardiner, Me. January 1, 1835.

Abraham Bedel, Asa Oliver Butusan,

Asa Oliver Butusan, 2, Robert Bridges, W. Booker, Pittston, George Bran, 2d, Mercy Carlion, Hartson Crowell, 2, Henry Crawford, William Cross, George W. Cobb, Sarah F. Cannon, Asa Jones Duren. Asa Jones Duren, As Jones Duren, Joseph Douglass, Charles Emery, Mary Ann Furbush, Alfred Griffin, Burnard Goodrich, 2, Wm. E. Harrimas, Robert Harmon, Annis Hildreth, Rebecca Hildred James Hollowell, 2, Clarenda Johnson, John Judkins,

Charles McCausland, H. G. O. Morrison, C. R. Mallary, March Morrill. March Morrill.
Lydia Noys,
James Nash, 2,
Cyrns B. Norris,
Fanny O. Nenell,
William Plumaser,
Leonard Paine,
William Plaisted, jr.
James C. Richmond, 2,
Robert Rideout,
Hannah Richardson,
Ebenezer Redlon. Ebenezer Redlon, Seth Sweetland, John Stuvene, David W. Tinkham, David W. Tinkham.
Mary Tibheta.
Daniel Tibheta.
Thomas Tuton.
John Town,
William Tobey.
Eben Upton.
Joseph Vigunreax,
Charles C. Wilcox, 4
Mary Wentworth.
John Walton. 8,
J. B. Weller,

SETH CAY, P. M.

[For the Christian Intelligencer.] THE PAST YEAR.

The fleetly passing year, now gone, to me, With all its varied changing good and ill Alternate hope and fear; has been, what Human heart can ne'er again desire; — A season marked with grief and sorrow More than mostals doom — beneath that Lowering, 'frowning Providence,' from whence,
The grievous dispensations, by man endur'd —
Peeply afflictive — yet not devoid of good —
In love, unbounded love originate.

One year, this day, hath sped Its onward course — gone to abodes eiernal Since, standing in the sacred place, I spake

Since, standing in the sacred place, I spake
Of God — of peace in Heaven, good will to men
On Earth — And the lighted countenance
And brilliant eye, bespoke gladness.
Alas, 'twas but the end, the verge —
The closing hour. Despoil'd of health,
Powerless and wasting downward to the long
Last abode of all that's mortal — depriv'd
The sympathy of long tried friendship, to restore
The dormant spirit — denied a mother's watchful
Care, to soothe the aching head, and smooth
The pillow of distress — I scann'd the way
Of all the living. Oh, I did thirst for these
Inestimable, beyond all price, and doubly dear,
When felt mid strangers — blessings from God.

The spell is bruken — the feverish dream

The spell is broken - the feverish dream The spell is bruken—the feeting and a spell is bruken—the feeting power of dread disease, are gone And I am spared.

A day, not soon to be forgetten. I did not, Coold not, dare not wish, but yet did hope Not all, but half believing, to behold

Again the annual, the day that gave me birth.

O'tis a sacred hour, to look, with
Straining eyes, far into the other world—
To knote, soon we are going there—no
Redemption—no retrieve—must go to return Redemption — no retrieve — must go to re No more, where all is dark unknown, and Unexplored. "Tis full Of interest — anxious indeed and fearful, To those who have not known the way Who wish to linger awhile amid these Pleasing scenes — these sweet endearments Social ties, of friends and friendship — These last, do twine around our heart, Piercing the inmost recesses of our Affection, and holds with strongest grasp,—

The last that binds to earth. Twere hard

"To loose the silver cord", ere all the tale Of life's delusive dream, were told— Twere more than cruel, that death Should call so soon—should mark, His victius, for in the strangers gate I would rather be eavelop'd in
The deep dark vault of ocean — my cemetery
Be the foundation of the mountains — traceless
My grave — than cause my last lone pillow,
To be by strangers smooth'd.
But I am yet in being.

To be by strangers smooth d.

But I am yet in being.

Again I mingle with the busied throng
Of earth's devoted race, and stem the adverse
Tide, that has too oft defied this powerless arm.
Now to the Futher of my spirit, I dedicate
That life He gave, preserved and blessed.
Forth in the wide world, a pleasing errand To perform, I wander.

To perform, I wander.

Still may that power divine, defend
My devious, lonely way;—protect and guide,
An inexperienced youth—a child.

Though not of fortune—and safe
Conduct him o'er life's surface rugged,
To rest eternal. That faith he ever
His—that death and hell, to long destruction
Decreased, and all the millions of our race. Doomed, and all the millions of our race From sin set free, and rob'd in light Immortal, shall sing the Almighty's Praise on high, "where pain and death Are felt and fear'd no more." ELIHU. God grant it even so - Amen. January 5th, 1835.

[From the Star and Universalist.] YOUNG MEN.

As we number one in the class of individuals named above, a few remarks which bear with weight on our mind at this time, will not be deemed inappropriate. We wish not to be charged with insiduousness when we declare that we are interested more deeply in the welfare of this portion of our community, than in that of any other. This is but natural, call it the feeling of sympathy, or whatever else you please.

The future prosperity and glory of our country depends in a great measure on the character and influence of those who are now in the morning of existence .-This will not be questioned. Let our young men be educated in the principles of sound morality, true virtue, and that moral freedom which exerts itself in continual inquiries after truth, and our coun-Rut let indolence supine ness, bigotry and intolerance blight their young hearts, and there is a moral poison imparted which years - aye, and perhaps a whole life cannot eradicate.

When we consider these things, and when we behold the narrow and sectarian spirit which exists to such an alarming degree in many of our institutions, we are led to pray earnestly that our country may soon witness a different state of things, and that our seats of learning may become healthful springs of science

and moral purity. Let no one presume to insinuate that we speak contemptuously of religion when we utter these sentiments. We are speaking in its defence. We know of no object more interesting to behold than a truly religious youth. But we do not mean by this, one who imagines religion to consist in the observance of a round of ceremonies, in the study of a creed, or in denunciations on those who differ from him in opinion. No; we mean one who has resolved to "remember his Creator in the days of his youth," who is led to love him, from a consideration of his unbounded goodness, who holds communion with him through his great and marvellous works as they are spread abroad in creation, and who seeks with a humble heart to know and do his will as revealed in the scriptures of truth and who is ready to acknowledge and respect goodness and moral worth wherever it may be found.

There is no season so well calculated for holy thoughts and useful impressions, as the season of youth. Then the unsuspecting heart enters upon the world full of bright anticipations. The sky above is serene, the prospect around delightful. The young adventurer commences his journey with a light step, a free heart, beaming eye, and O, if he shall wander in the ways of unrighteousness, in the byepaths of iniquity; if he spall visit the haunts of debauchery and was through the world, regretting that but for man, man might be happy. song of pretended pleasure and dissipa-

tion - alas! who can tell his sad misgivings of conscience? Who can count the tears of bitter repentance, or tell the struggles of the soul with the monster He finds indeed that he has pursued a false light

" That leads to bewilder, and dazzles to blind."

But let him commence his journey with a full purpose to render himself useful in his day and generation; let him heed the voice of his Father above, as it utters the impressive and winning command "my son give me thine heart," let pure and undefiled religion" be his guiding star; and his pathway shall be that of the just, which "shineth more and more unto the perfect day."

We say then to every young man to whom this article shall come, heed thou the advice of one, whose moral interests are deeply connected with yours. In whatever situation you may be, strive to render yourself useful during your tarry in this "earthly house." Study yourself. Pope has justly observed that "the proper study of mankind is man." Make yourself acquainted with your own imperfections, and your inclinations to stray from the path of rectitude. Guard closely the avenues to the heart where temptation and sin may enter, and place a double watch at the weakest point of this celestial fortress. Then look out upon the world, and make yourself wise by observation and experience. Where you observe depravity, shun it, where you discover goodness, in however humble a capacity, strive to imitate it. "Fear God and keep his commandments."-Waste not time in idle, useless pursuits and vain amusements, but remember that every hour by conversation with books, or close observation of the world, may be improved to your advantage; and that hour thus improved is clear gain. In short,

"So live, that when thy summons comes to join The innumerable caravan, that moves To the pale realms of shade, where each shall take His chamber in the silent halls of death: Thou go not, like the quarry-slave at night, Scourged to his dungeon; but, sustained and soother By an unfaltering trust, approach thy grave, Like one who wraps the drapery of his couch Around him, and lies down to pleasant dreams."

CLOSET THOUGHTS.

What a paradise might this world be, if man were but disposed, and woman too, to make it so; and yet for the want of that disposition, what a waste of thorns and briars it is. A traveller is wending his way through a romantic country where mountains separate vallies and vallies alternate with mountains; ascending one he looks down with delight and ecstacy upon the rich, varied, peaceful prospect presented to his view in the other: "Here," he exclaims, here, shut out from the noisy, bustling, deceitful world, must be the abode of peace, joy, comfort and happiness; -and here too, in this secluded spot, is a village, inhabited no doubt, by a pure and unsophisticated people, who neither know the cares, feel the anxieties, nor covet the wealth and honors of the rich, ambitious and restless sons of the world, - who live in harmony and concord with each other; who harbor no feelings of envy, pride, and uncharitableness, and who are ever employed either in useful and healthful labor, acts of benevolence and piety, or indulging in innocent recreations and social converse and gaiety, with friends and neighbors."

Charmed with the placid, picturesque beauty of the little village as it lies like cle" upon it. Are there not numbers a slumbering child beneath him, the travin this degenerate age whose lives have eller descends into the valley, resolved on spending the remainder of his life, now arrived at that point from whence

"Cool age advances, soberly wise,"

in this beautiful valley, and among its happy peasantry. Here, thought he, secure from the strife, and turmoil, and bustle of the world, I can "sit under my own vine and fig tree, with none to molest or make afraid," and "from the loop-holes of my retreat," look upon the world as upon a cosmoramic scene.

He takes up his abode in the happy valley, and for a time fancies he has at length discovered a very Eden, into which the tempter has never yet found his way, and whose inhabitants have never been corrupted by his poisonous infusions. Alas! his pleasing delusion soon vanishes, and gives place to the sad conviction that he who in an evil hour found his way into the peaceful abode of our first parents, though guarded by angels, has also left a foot-print here. To his regret and mortification, he perceives that instead of peace, contentment, piety, and concord reigning in the village, and in the breasts of the inhabitants, he finds them constantly engaged in petty strifes and ridiculous rivalries; prone to tattle, slander, and misrepresent; great devotees in religion, and ostentatiously observant of its forms, though totally destitute of the genuine spirit of christianity; scrupulously observant of the niggardly maxim that "charity begins at home," and carrying it one step further, and allowing it to END where it begins. Disappointed in his anticipations, disgusted by the grovelling and sordid feelings, and tired of the discontents, repinings, and impertinent curiosity of a people whom he hoped to find contented, pious and happy, the traveller

Star-spangled Banner.

ON THE WASTE OF LIFE.

In the last volume, of Dr. FRANKLIN's Memoirs, is the following article on "The Waste of Life." We are persuaded its perusal must produce wholesome reflection in the minds even of the most dissolute.

"Amergus was a gentleman of good estate; he was bred to no business, and could not contrive how to spend his hours agreeably; he had no relish for the proper works of life, nor any taste for the improvements of the mind; he spent generally ten hours of the four-and-twenin bed, he dozed away two or three more on his couch, and as many more were dissolved in good liquor every evening, if he met with company of his own humor. Thus he made a shift to wear off ten years of his life since the paternal estate fell into his hands. One evening, as he was musing alone, his thoughts happened to take a most unusual turn, for they cast a glance backward, and he began to reflect on his manner of life. He bethought to himself what a number of beings have been made a sacrifice to support his carcase, and how much corn and wine had been mingled with these offerings; and he set himself to compute what he devoured since he came to the age of man.

"About a dozen feathered creatures, small and great, have one week with another," said he, "given up their lives to prolong mine; which in ten years, amounts to one thousand. Fifty sheep have been sacrificed in a year, with half a hectatomb of black cattle, that I might have the choicest parts offered weekly upon my table. Thus a thousand beasts out of the flock and herds, have been slain in ten years time to feed me, besides what the forest has supplied me with. Many hundreds of fishes have, in all their varieties, been robbed of life for my repast: and of the smallest fry some thousands. A measure of corn would hardly suffice me with fine flour for a month's provision, and this arises to above six score bushels; and many hogsheads of wine, and other liquors, have passed through this body of mine; this wretched strainer of meat and drink ! And what have I done all this time for God or man? What a vast profusion of good things upon a useless life and worthless liver! There is not the meanest creature among all those which I have devoured but what hath answered the end of its creation better than I. It was made to support human nature, and it hath done so. Every crab and oyster I have eat, and every grain of corn I have devoured, hath filled up its place in the ranks of beings with more propriety than I have done. Oh! shameful waste of

life and time." "In short, he carried on his moral reflections with so just and severe a force of reason as constrained him to change his whole course of life, to break off his follies at once, and to apply himself to gain some useful knowledge, when he was more than thirty years of age. He lived many following years with the character of a worthy man and an excellent Christian. He died with a peaceful conscience, and the tears of his country were dropped upon his tomb. The world that knew the whole series of his life, were amazed at the mighty change; they beheld him as a wonder of reformation; while he himself confessed and adored the divine power and mercy that had transformed him from a brute to a man.

"But this was a single instance, and we may almost venture to write "mirarun to utter waste without the least tendency to usefulness?"

The most sublime charm of love is to devise and accomplish the felicity of another. - St. Pierre.

MAINE TRI-WEEKLY JOURNAL.

LUTHER SEVERANCE will publish during the ensuing session of the Legislature, a paper three times a week, on Tuesday. Thursday, and Satorday mornings. It will be printed on new type and fine paper, and each number contain about twice as much matter as each number of the Daily of last and preceding winters. One reason for substituting a tri-weekly for a daily as that the great daily mail running eastward has been stopped, and only goes on the mornings we have selected for our tri-weekly publication. To eastern subscribers, therefore, a daily paper only subjects them to double postage, without enabling them to obtain any earlier intelligence, and the same remark applies to nine tenths of the post offices in the State. The number which have a daily mail is small, but the number which have a mail two or three times a week

The number which have a daily mail is small, but the number which have a mail two or three times a week is very considerable. A tri-weekly is therefore better adapted to the existing condition of the mails.

The proceedings of both houses of the Legislature will be faithfully reported: the tri-weekly will contain a list of the members of both houses of Congress, and of both houses of the Maine Legislature, the committees of both, the official return of votes for Governor, and divers other political statistics. We have engaged the assistance of a correspondent at Washington, whose literary reputation stands high, not merely in Maine, but throughout the Union, whose letters we trust will be read with much interest. The session of Maine, but throughout the Union, whose letters we trust will be read with much interest. The session of Congress will close before that of the Legislature, so that our tri-weekly will contain a running account of nearly all the proceedings of the ensuing session of Compress.

The price of the tri-weekly will be ONE DOLLAR yor the session. Any gentleman transmitting \$5 by mail may have six copies sent to his order. To save trouble in collecting we expect all subscribers at a distance to pay in advance. This will save trouble to us and be just as well for them.

Augusta, November, 19, 1834.

AMERICAN ALMANAC for 1835. JUST received and for sale at the Gardiner Book store, the American Almanac and Repository of Useful Knowledge for 1835.

CHRISTMAS & NEW YEAR'S PRESENTS. The TOKEN & ATLANTIC SOUVENIR for 1835. CHRISTMAS BOX, &c. For sale by WM. PALMER. 50

THE GARDINER SAVINGS INSTITUTION Incorporated by an act of the Legislature

who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support. to earn a support.

The Institution will commence operation the THIRD MEDRISTAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposites will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws. It is intended that the concerns of the Institution

shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses. The TRUSTERS will take no emolument or pay for

The IRUSTEES will take no emotument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds, No deposits can be withdrawn except on the third

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one weeks notice before the day of withdrawing must be given to the Treas

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdraws until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest. The Treasurer, by the Act of incorporation is re-uired to "give bond in such sum and with such sure-

ies as the corporation shall think suitable. The officers are ROBERT H. GARDINER, PRESIDENT.

Peter Grant, Esq., Edward Swan, Esq., Arthur Berry, Esq., Capt. Enoch Jewett, Rev. Dennis Ryan,

Hon. George Evans, Alfred G. Lithgow, Esq., Mr. Henry B. Hoskins, Mr. Henry Bowman, Capt. Jacob Davis, Geo. W. Bachelder, Esq.

ANSYL CLARK, Treasurer, H. B. Hoskins, Secretary. Gardiner, July 3, 1834.

HITCHCOCK'S Newly Invented Snuff.

FOR the cure and absolute relief of Cataurh, diz-ziness of the Head, weak-eyes, nervous head aches, Falling sickness fits, and Infants troubled with snuffles, partial shocks of Palsy, &c. &c.
Prepared and sold by F. G. COOK, Prepared and sold by F. G. COOK, AUGUSTA, Maine. For Sale by JAMES BOWMAN, Apothecary — Agent for GARDINER, Maine. Price 25 cents and 17 cents.

September 25, 1834.

HYGEIAN MEDICINE.

THE undersigned has the sole General Agency for the Inited States, of that valuable Medicine, known as Hver's Pills, the American Improved Hygeian Vegetable Medicine.

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blocd, and producing a healthy action through the entire and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the fol-The Pills have been found eminently useful in the following, among other Complaints, viz., Quinzy, Dyspepsy, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrofula, Syphisis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accommanying each package, is the only the directions accompanying each package, is the only recommendation they need.

recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable constitution. ence and observation, to be a valuable combina

cince and observation, to be a valuable combination of curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the Medicine. Applications for Agencies, (post paid,) must be ac-

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Bowery, NEW YORK, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

34 6m.

NEW HAT STORE.

R. CHESLEY would respectfully announce to the Citizens of Gardiner and vicinity that he has taken the Shop recently occupied by L. L. Macomber, where he intends to carry on the HATTING BUSINESS in all its branches.

Those persons who have so liberally patronized L. L. M., are respectfully invited to call at the old stand where he will have constantly on hand and for Sale wholesale and retail Boston and New York HATS of every description,—Also, those of his own maufacture. FUR and HAIR SEAL CAPS of all descriptions and warranted equal to any in the State. All of which will be sold at prices that can not fail to please. not fail to please.

N. B. CASH paid for Hatting and Shipping FURS.

Gardiner, November 20, 1834.

Paige's New Work.

B. MUSSEY has just published 'Selection from Eminent Commentators who have believed B. MUSSEY has just published 'Selection from Eminent Commentators who have believed in Punishment after death, wherein they have agreed with Universalists in their interpretation of Scriptures relating to punishment, by LUCIUS R. PAIGE, Pastor of the first Universalist Society in Cambridge.' Q—All orders for the above work addressed to B. B. Mussey, 29, Cornhill, Boston, will receive prompt attention.

LOVEJOY & BUTMAN,

RESPECTFULLY inform their friends and the public, that they have commenced the

Saddle, Harness, Collar and Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street,

At the sign of the Horse,

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best sale, Gentlemen's Rioning Salviness made of the best Southern Stock. Likewise, common Saddles, made strong and durable for country service. Sleigh Harnesses, some very elegant with Patent

Pads and Blinds to match.

All kinds of Plated HARNESSES made of the best

All kinds of Plated HAKNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather. Bridles, Martingales, Halters, Valises, Portman-teaus, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment

The above articles will be sold cheap for CASH. country produce or on approved credit.

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Gardiner, June 25, 1834.

NEW FALL & WINTER

NEW FALL & WINTER

GOODS.

SAMUEL CROWELL, TAILOR, informs his customers and the public, that he has removed from his old stand to the east part of the building recently occupied by Benjamin Shaw, where he continues to carry on the business of his trade as usual in all its branches. A full and complete supply of FALL and WINTER GOODS has just been received by him from Boston which were all selected by himself and which he can safely recommend to those who may feel disposed to patronize him, as of the first quality and fashion. He pledges himself, that no pains shall be wanting on his part to give complete satisfaction to all who call on him, and confidently hopes by strict attention to business, and the accommodation of his customers, to merit a continuance of their patronage.

—Among his selection are the following.

Black, blue, brown, olive, green, Adelaide, dahlia, and Oxford colored BROADCLOTHS.

Black, blue, lavender, drab and striped CASSI-MERES. German Goats hair CAMLETS.

Also a general assortment of the most fashionable VESTINGS, together with Trimmings of all kinds. He keeps constantly on hand a good assortment of READY MADE CLOTHING, and will sell all the

He keeps constantly on hand a good assortment of READY MADE CLOTHING, and will sell all the bove articles cheap for Cash Gardiner, 6th November, 1834.

J. M. CROOKER. WATERVILLE,

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Bos-

ton prices, among which are the following:
Paige's Selections
Smith on Divine Government Ballou on the Parables Rayner's Lectures
Ballou's Examination Ballou's Examination Modern History of Universalism Ballou's 2d Inquiry Winchester's Dialogue's Life of Merray Hutchinson's Apology Hutchinson's Apology
Ballou's Sermons
Hell Torments Overthrown
Familiar Convergations
Latest news from Three Worlds Convention Sermons
Cobb's Sermons Reply to Hawes Appeal to the Public 1st Vol. Universalist Ballou's Examination of Channing Universalist Hymn Books An assortment of Tracts. Waterville, May 31, 1834.

HOUSE FOR SALE.

THE Subscriber offers for Sale his DWELLING HOUSE, situated in Gardiner Village. To Citizens of this Village no description is needed, but if residence in the flourishing village of Gardiner, he may rest assured, none more pleasantly and conveniently situated can be found here. The house is two stories, with an ell, wood-shed and stable attached. It commands a beautiful view of the river for two miles, with all the wharves on both sides and at Bowman's Point. The lot contains about 3-4ths of an man's Point. The lot contains about 5-4ths of an acre and is situated upon two streets, and all the stages pass by it every day.

The premises will be sold at a great bargain, as the subscriber contemplates a change in his business which may require a change of residence.

N. B. The FURNITURE, or such portions of it as may be wanted, will also be sold to the purchaser of the house, if desired.

F. SHELDON.

Gardiner, November 10, 1834. FOR SALE OR TO LET.

THAT well known establishment, called the "Ramsdell Place," situated at BOWMAR'S POINT in Gardiner, is now offered for sale. The premises consist of Twenty one acres of good LAND under a high state of cultivation, with a large HOUSE and OUT BUILDINGS. It is upon the banks of Kennebec River within 3-4ths of a mile of the centre of Gardi-River within 5-4ths of a nule of the centre of Gardiner Village; and is one of the most pleasant and eligible situations for a sea-faring man, merchant or mechanic in the vicinity. Those wishing to purchase are invited to examine for themselves. Terms liberal. Apply to ENOCH MARSHALL near the premises or to the subscriber in Bangor. to the subscriber in Bangor.

SAMUEL RAMSDELL.

September 15, 1834.

6m. *38

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length. length.

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 30, 1834.

Dissolution of Copartnership.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOYER under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons in debt to said firm must make immediate payment to Going Hathorn of Pittsfield, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kndrick of Gardiner.

GOING HATHORN,
JAMES M. HANOVER.

Pittsfield, October 24, 1834.

441

ALMANACS for 1835. Thomas', Robinson's, Comic, Finn's, Davy Crockett's and Miniature ALMANACS for 1835, for Sale by the Gross, dozen, or single at the

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day dissolved and all business of said firm will be settled by S. O. Broadstreet who is duly authorized to settle the same.

S. O. BROADSTREET,
R. H. GARDINER, JR., for late firm TOBEY & GARDINER.

45

SCHOOL BOOKS & STATIONERY. JUST received and for sale by WM. PALMER a complete assortment of School Books and Station-ery which will be sold at the lowest prices. 47tf

FEATHERS JUST received and for sale by GREEN & WARREN.

July 8, 1834.

PRINTING of all kinds executed on the meet

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